

The Athenian Mercury:

Saturday, June 23. 1694.

Quest. 1. **T**HIS Question was sent about a Month ago, (*What is the reason the Sun shines on the North-side of a Wall, since the Sun never comes North of us?*) you are desired to Answer it speedily, or else you may expect to be laid open to the World, for a pack of Rogues and damn'd Rascals, set up to Cheat the World?

Answ. This Question was Answer'd above a Twelve Month ago, by — Sweet Sir Courtly,

Your very Humble Servants, &c.

Quest. 2. An ancient Gentleman marry'd a young Lady, who in a years time brought him two Sons at a Birth: The Gentleman being at this time very sick, is upon making his Will, having a very plentifull Estate, and is dispos'd to leave his First-born the better Portion: Pray your Judgment which of the two was the First-born?

Answ. Among all the Bills we have hitherto put out, we don't remember that we ever yet pretended to *Midwifery*, and therefore why shou'd such an *uncivil Question* be askt us, as 'tis impossible to resolve without *Ocular Demonstration*? Besides, ten to one but 'twould come too late shou'd we send any Reply, and the Gentleman be *Worms-meat* before our Resolution is printed. However, least we shou'd be troubled with any other Doubt for the future of the same Nature, we Answer as Categorically as the Matter will bear — That he was the First-born who was *Born first* — and for that you must ask the good Women.

Quest. 3. Whether Turners, Pewterers, &c. who make and expose to Sale deceitful Measures, are not partakers with those that buy 'em and Cheat with 'em?

Answ. Yes undoubtedly, in a higher degree than one who sells Poison, false Keys, &c. since there may be a good Use of these, but can't of the other.

Quest. 4. Whether Evening or Morning fitter for Study?

Answ. We believe there may be some unaccountable difference in Constitutions, which may perhaps make the Evening more agreeable to some, and the Morning to others; tho' for the most part the old *Saw* seems to hold, *Aurora's a Friend to the Muses*: And there may be some good Natural Reasons assign'd for't: The Spirits are generally more brisk in the Morning, being newly recruited, the mind more free from other Objects, than after the Fatigues and variety of Thoughts which almost necessarily follow the Busyness of a whole Day.

Quest. 5. Whether more easie to resist, Pain or Pleasure?

Answ. They are both of 'em terrible Enemies, tho' we believe of the two *Pleasure* the greater and more formidable; our Reason, because we have seen Persons of a great Genius, *Alexander* and others, who have been Proof against the most exquisite Pains, who yet when attackt by *Pleasure*, have been soon soften'd and ruin'd.

Quest. 6. The meaning of that place, *Thy desire shall be to thy Husband, and he shall Rule over thee; Gen. 3. 16, and what's the Natural Consequence of that Curse?*

Answ. It must be the same here that 'tis in Gen. 4. 7. where 'tis said of *Abel* to *Cain*, *His Desire shall be to thee, and thou shalt Rule over him*; in both which places, in the Margin of some Bibles, that Phrase, *Desire being to 'em*, is explain'd by being subject unto 'em, *Abel* to *Cain*, and *Eve* to her Husband. As for the Natural Consequence of the Curse, it seems a harsher and more absolute Power, or at least unkinde Usage than

wou'd otherwise have been, had there been no Sin in the World.

Quest. 7. Whether one is obliged to give to all seeming Objects of Charity we meet with in the Streets of London, where Beggars are so numerous, and so frequently met by one that walks the Streets much, that 'twou'd be inconvenient to carry Farthings enough to give, suppose but one to every one that asks?

Answ. The Laws are very strict against *Common Beggars*, but without better Provision were made for 'em than at present is, it might in some Cases be hard to put 'em in Execution, especially considering the *diarness of Provision*. Yet after all, the truest and best Charity is to set People a Work, where they are able, and if they will not, to get 'em Whipt out of their Laziness: And a poor *House-keeper* who has a great Charge, and does all he can to maintain 'em, and all too little, is by much a fitter Object of Churity than your *Common Beggars*; tho' even there, in Case of such Infirmities as render 'em uncapable of Working, Sicknes, Age, &c. they ought to be reliev'd, and better Err on the right Hand, as Circumstances now are, and give to Two who have no need, than to neglect One who really has. But concerning *Discretion in Charity*, we can't direct the Querist or Reader better than to a Sermon of the Right Reverend the Lord Bishop of *Lincoln*, not long since Printed on that very Subject.

Quest. 8. I'm a Person of small Stature and mean Extract, but have been much of my time Conversant with Persons of Quality, but I am often extremely troubled when I reflect on my Original, together with the Banters of some on my small growth, so that I can't retain a Presence of Mind suitable to my Employment, but I'm very easily dash'd out of Countenance. Pray tell me how I may conquer this Weakness, with which I am terribly afflict'd? I'm near — Tears old, but by no means insert it.

Answ. We doubt your Heart is as little as your Stature, for which 'twill be a very difficult Matter to find a Remedy, because Conversation with Persons of Quality, which uses to embolden Men more than any thing, has here the quite contrary effect; and if Custom cannot, 'tis not very likely Reason shou'd prevail: However, since there's no other way, we must recommend that t'ye, and advise you to follow honest old *Theognis* his Counsel, *Ἄσθε πάντα μαρτυρέα, Learn to be Laugh'd at*, which 'tis nothing but Pride makes uneasy, unless in Superiors, who are to preserve their Authority. You shou'd endeavour by Virtue and Goodness to render your self really worthy, and make up the defects of your Birth and Form, and by a pleasantnes and facetiousness of Temper to break the Force of any *Ill-natur'd Jeft* that's thrown upon you, nay, to begin with your self, which will make any other Abuses come too late, and by your good Humour render your Company agreeable and desirable; besides, you'd have this advantage, that no Body hits themselves so hard as another wou'd be apt to hit them, and yet we are generally able to bear more from our selves than others. This will also make up for your Extraction, which if you are modest and humble will never be reproach t'ye, unless by such Persons whose *Ill-word* is no Unhappiness, whereas nothing more common than for those who have had mean Education, by their haughtiness and surliness to those below 'em, and equalising themselves with those above 'em, both to betray what they seek to hide, and to create themselves innumerable Enemies.

Quest. 9. Whether Servants, either Prentices or hired, may

may for their own Improvement, against their Masters Will, without the Breach of any Moral Law, try into, and endeavour by any Artificial Expedient or stealth of Opportuniy, to be partakers of such Arcana's as have only a tendency to general good, not to any private Interest: For Instance, Supposing one serves an Empiric, who by his Travels and Experience has collected many things not only Curious but useful, and highly worthy Observation, and puts 'em into his Packer Book, being so niggardly Cautious in reserving 'em, that with his skill while he's living 'tis impossible another should be the better for 'em: If this Servant shou'd use all imaginable means to come at the sight of 'em, and to be as good a Quack as his Master, pray where's the harm on't?

Answ. First, there's difference between an Apprentice and a Hired Servant. The Master has Money given him to teach the Apprentice his Art, which Art implies such things as are not vulgarly known, and the more Skilful the Master the more willing People are to put their Children to him, on supposition that he'll impart his Skill, which if he does not, he's hardly accounted Honest. The Mysteries and Secrets of his Employ, be it what it will, he's bound to Teach him, and we are apt to believe, 'tis such Lawful Secrets as these, which in the Servants Indenture he's expressly bound not to divulge, tho' that implies his knowing 'em. But further, in the case given, where such a Secret as wou'd be of general Good is Conceal'd, it seems of Natural Justice to endeavour to make it more useful by its being more Common, whereas it may be lost if left only in the keeping of one man: But all this, wherein we still affirm nothing positively, must be where there lies no Obligation or Promise to the contrary, and by no unlawful means, as breaking or picking of Locks, &c. Tho' if Secrets of that Nature shou'd be any where so left that one might handomly come by 'em and transcribe 'em, twou'd be such a Temptation that few wou'd be able to resist, and we know not whether there wou'd be any hurt in making 'em ones Own.

Advertisements.

Yesterday was Publish'd

A True Account of the Proceedings, Sense and Advice of the People called Quakers, at the Yearly Meeting of Faithful Friends and Brethren, begun in London on the 28th. of the third Month, 1694. and held by Adjournment unto the 11th. of the Month following, in order to put an end to the Divisions and Differences among some of the People called Quakers in America: To which is added an Account of the Proceedings of the yearly Meeting at Burlington, relating to the said Differences; shewing the Dis-harmony of the two said Meetings: As also some Queries to that Party of the yearly Meeting at London who gave the aforesaid Judgment. Price 4*s*. sticht up in Blew Paper. Printed for R. Lewis, and are to be Sold by the Booksellers of London and Westminster.

There is a large Shop to be Lett in the Poultry, either alone or with Lodgings convenient for a Family: Enquire at Mr. Smith's Coffee house in Stocks-market, and you may know further.

LONDON, Printed for John Dunton at the Raven in the Poultry. 1694.

The Second Volume of the French Book of Martyrs, or History of the Edict of Nantes, is now publish'd in English, with Her Majesties Royal Priviledge.

Remarks on a late Discourse of William Lord Bishop of Derry, concerning the Inventions of Men in the Worship of God. By the Reverend John Boyle. Printed for John Lawrence at the Angel, and John Dunton at the Raven in the Poultry.

Si quis Linguis Latinam, Germanicam, Gallicam, Belgicam, aut Italicam scire exoptat, a me Ch. de Switerda, figura Brandenburgico (commendato Regi nostro Gulielmo) eas adiscere potest quam optime quamvis brevissime latque adeo, ut unius anni spatio, non modo Clasicos Auctores leviores explicandi, sed et cum quocunque latine scribendi capaciter, habitat in Vico vulgo vocato Strand, in Arundel-street, prope Leonem album, docet quoque diebus Martis et Saturni in Queen-street, neap Cheapside, at the Green-Man. Valeant et Helleborum forte fumant omnes Blaterones, qar virulentis obrectationibus a tergo mel laniant, et in cana Mordacium Morem Methodum meanam, qua ad illi Mortalium adhuc nota est, et omnes Methodos eredit, (quod candidate judico, et nunquam mihi aliquid ex Sententiâ, nisi hoc ex animi sententia judico) suis Conviciis et Dictariis identidem lacerant. Nam sicut a probis Viris laudari et honorari pulchrum, gloriosum est, ita ab improbris culpari aut illudi pulchrum atque Calumniator nota.

All Gentlemen and Ladies that are desirous to learn to speak Latin or French, Ch. Switerda Esq; recommends to and by our Gracious King do professes a very short, easie and delighful Method, and no wise pedantic, by which Children, if they will but read and write English, may learn to speak the said Languages fluently and that truly and properly, according to Grammar-States, and to explain any Author, as Erasmus, Cornelius, in two years time, and Gentlemen of Age (if they but come once a week to him) in one year. He teacheth Wednesdays and Fridays at his house in Arundel-street, next to the White Lion in the Strand, and Tuesdays and Saturdays in Queen street, at the Green-Man neare Pether-Tavern, and Mondays and Thursdays in George-Court near Glousters Shop in Piccadilly. At his house you may have Grammatical, French and Latin Historical Cards, and also a Pack by which they may learn in a very short time Captain Verboeuti, which is a great want in many Gentlemen. And further the said Mr. Switerda (without prejudice to the Proposal aforesaid) is ready to order his Affairs, so as to put himself in the Quality of a Gouvernor for two or three Noblemen's Sons when desired.

ON Ludgate-Hill, next Door to the King's-Arms Tavern near Fleet-Bridge, any person may be furnished with a Water for taking away the Freckles, Pimplies, Worms and Morphew in the Face, Elixir Salutis, Balsamum Vitæ, Tinctura Vitæ. An excellent Water and Ointment for the Eyes. Ointments for the Rickets, Burns, Scalds, Wounds, Aches, Sprains, &c. Powders, Demitifices, Elixers, Essences, Oils, Spirits, &c. For the easing and curing of most Distempers incident to humane Bodies. Prepared and Sold by B. L.

The Sale of Sterling Plate designed to be on the 27th of this instant in Charles-street, Covent-Garden, being not quite full, will on the 27th of July next. The Tickets may be had of Mr. John Bowman at the Florard-de-Luce, near the New-Exchange in the Strand, Mr. Roger Cole at the Anchor over against St. Dunstan's-Church in Fleet-street, Mr. John Holden at the Golden-Faulcon near Fetter-lane-end in Holborn, Mr. John Birmingham at the Black-Raven in Newgate-street, Mr. Samuel Laysfeld at the White-Horse in Lombard-street, Mr. Edward Barsham at Ratcliff-Cross, Mr. Andrew de Cayne at Bishps-gate, Mr. Madgepeace Halloway at the Sign of the Cup in Leaden-hall-street near Aldgate, Mr. Moses Syhamore at the Star in St. Margaret's-Hill in Southwark, Goldsmiths; Mr. John Ward at the Mere-Field in Cheapside, and at his Shop in Chester City during the Fair, Mr. Jonathan Millner in Papes-head-Alley near the Royal-Exchange, Mr. James Brindley at the Corner of Fetter-lane in Fleet-street, Mr. Henry Banes Merchant in the City of York, and Mr. Marshall Smith next Bedford-gate in Charles-street, Covent-Garden, where the Tickets are to be drawn.

In Grays-Inn-lane in Ploy-yard, the third Door, lives Dr. Thomas Kirless, a Collegiate Physician, and Sworn Physician in Ordinary to King Charles the Second, until his death; who with a Drink and Pill (hindring no Bullets) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3*s*. the Quart, the Pill 1*s*. a Box, with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the caules of Dropes, Gouts, Scurves, Stone or Gravel, Pains in the Head, and other parts. Take heed whom you Trust in Physick, for it's become a Common Cheat to profess it. He gives his Opinion to all that writes or comes for nothing.